JUSTIFYING FAITH:

OR,

That Faith

BY WHICH

The JUST do LIVE,

Briefly deſcrib'd

In a DISCOURSE on 1 *Joh.* 5. 12.

By the Author of a late Book, Entitled *Summum Bonum*, or, An Explication of the *Divine Goodneſs*, &c.

ΠΙΣΤΙΣ οὐχ ἡ Γεωμετρικαῖς ἀνάγκαις, ἀλλ' ἡ ταῖς τοῦ Πνεύματος Ἐνεργείαις ἐγγινομένη S. *Baſil.* in *Pſal.* 115.

To this Diſcourſe is added, an Abſtract of ſome Letters to an Eminent Learned Perſon, concerning the Excellency of the Book of *Common Prayer*, &c.

LONDON,

Printed for *William Crook*, at the Sign of the *Green Dragon* without *Temple-Bar*. 1679.

ILLUSTRISSIMO

Virtutum Omnium Exemplari,

Domino

HENEAGIO FINCH,

BARONI DAVENTRIÆ,

Summo *ANGLIÆ* Cancellario.

ÆQuum videtur, ut Linguâ non Vulgari Te Alloquar, COLENDISSIME DOMINE, Quem *Genii*, & *Indolis* adeo non Vulgaris esse Expertus sum. Φιλανθρωπίαν Tuam Verè Cœlestem Ego sane Naturam potius SERAPHICAM vocarem, quàm HUMANITATEM. Nimirùm hujusmodi in Me contulisti Beneficium, ut Quale sit Solus *DEUS* Cognoverit, nec quisquam poterit Mortalium Rem aliquam Tot, & tam *Mi-*

ris Involutam Circumſtantiis Anim
quantumvis Perſpicaciſſimo penit
Inſpicere. Haſce noſtras *Bonitatis I*
finitæ Explicationis Noſtræ Vindic
as, & *Liturgiæ Anglicanæ* Laudes T
bi Dicatas velim; namque Anim
Tuo Glorioſiſſimum *Bonitatis Infinit*
ſeu *Divinæ Characterem* Impreſſum V
diſſe geſtio; ac Tui ſanè Me ſempe
Oportebit, in Precationibus Noſtr
Quotidianis Meminiſſe, utpote, Q
ſum, & ero ——*Dum Spiritus hos r*
get artus,

Amoris, ac *Reverentiæ* Vinculo

Arctiſſimo Dominationi

Tuæ Obſtrictus

E. E

T

To the Learned and Pious

READERS.

THE *more juſt the Complaint is of the* Exceſſive *multitude of Books, ſo much the greater cauſe there is for the Publication of ſuch* ſhort Diſcourſes *as This, by which I have contributed ſome aſſiſtance to Perſons Virtuouſly diſpos'd, to obſerve that Excellent Precept,* Ἁπλωσον Σεαυτὸν, Simplifica Teipſum, viz. *to draw off their Minds from the* Diſtracting multiplicity *of* Imaginations *concerning the* Truth, *to the* Life *and* Practice *of the* Truth it ſelf, *which chiefly conſiſts in the Efficacy of this Apprehenſion, That the* Divine Eſſence *is*

Abſolutely One, *And that Our* Lor
Jeſus Chriſt, *with the* Father *and th*
Holy Ghoſt, *is the* Onely True God
He that believes This as he ought, wil
certainly deſpiſe *this preſent World, an*
love the Lord our God with all hi
Heart, and with all his Soul, and
with all his Strength, and with all hi
Mind; and his Neighbour as Him
ſelf.

I doubt not but you will readily joy
with me in this Fervent Aſpiration,

Ἐρχου ΚΥΡΙΕ ΙΗΣΟΥ.

H

He that hath the Son hath Life, he that hath not the Son of GOD hath not Life. 1 Joh. 5, 12.

THese words are ſuch a kind of *Epitome* of the Goſpel, as that is of the Law, which is given us by our Saviour, *Luke* 10. 27. *Thou ſhalt love the Lord thy God with all thy Heart*, &c. For what is the Subject of the *Goſpel*, but the *Good Will* of God towards Men, through His beloved Son *Jeſus Chriſt our Lord*, that to Believe in Him is the Way, the onely Way to *Life* and *Salvation*, which is fully implyed in theſe words of the Apoſtle, *He that hath the Son hath Life*, &c.

Here let us conſider firſt what *Life* is, as we are to underſtand it in this place. Secondly what it is *to have the Son*. *Life*, I ſhall define thus: 'Tis a Principle of Acting according to the Nature of Man. By the Nature of Man I do not underſtand his Eſſential Form, That without which he cannot be a Man; but that Courſe, Mode, or Kind of Acting which he was Made, or Conſtituted in. Now you know, *Moſes* ſayes, that *Man was Made after the Image of GOD*, and *Solomon* ſayes, that GOD *made Man upright*, to wit, He appointed him to Actuate his Intellectual Faculties Chiefly and Principally upon Him-

Himself, the Fountain of all Goodness, Infinite Beauty, Infinite Love: and his *Senses* with his *Passions*, or *Sensitive* Affections upon Objects fully Agreeable, and Satisfactory to their several Capacities: In a word, (*Nature* is *to abhorre that which is Evil, and to cleave to that which is Good*, Φύσις αὐτὴ Παντὸς (saies the *Stoick*) τὸ διώκειν τὸ Ἀγαθὸν καὶ φεύγειν τὸ Κακόν.

Man may be said to be *Alive*, or *Dead* either in respect of his *Animal*, or *Sensitive*; or of his *Rational*, or *Spiritual* Faculties: In respect of the former, every Man lives till there be a Separation of the Soul and Body: for all the *Sensible* Motions of any Mans Body in this present World, that tend Directly to the Support, or Conservation of the *Sensitive* Nature, *viz.* to the keeping of the Soul and Body together, are in some measure *Pleasing*, or *satisfactory*. But by reason of those manifold Pains and Diseases, anguishes, and dissatisfactions of our Senses *External*, and *Internal*, which in this present World we are subject unto, the Church may well say as she doth, *In the midst of Life we are in Death*. *Non est vivere, sed valere Vita*, saies the *Epigrammatist*. The *Rational* or *Spiritual Life* He only Lives, whose Heart is set upon *God*, as the *Principal Object of* all his Love, so that all his other Loves flow from and back again into the Love of *God*, as *Lesser Waters* from, and into the *Ocean*.

Even those, who *habitually* love the Lord their *God* with all their Heart, and with all their Soul, when they exert any *Act* of the *Will* that is not *Formally*, nor *Virtually* the Love of *God*, they are *Dead*, and they *abide in Death*, 'till they are *Renew'd*

new'd by Repentance, 'till the Courſe of their Souls be turn'd by an *Act* of Holy Love. Thus a great Number of thoſe that are truly *Godly*, that live the *Rational*, *Divine* Life, by reaſon of their manifold *Backſlidings* may ſay of themſelves, as St. *Paul* ſpeaks in reſpect of his temporal Calamities, that they are in Death oft. 2 *Corinth.* 11, 23.

The beſt *Life Rational*, or *Senſitive*, which moſt men Live, as to this preſent World, differs little or nothing more from *Death*, than a *Shadow* from *Darkneſs*. I conceive the Pen-men of the Holy Ghoſt have ſo often compar'd the Life of Man to a Shadow, not only in reſpect of his Vaniſhing, Periſhable Condition, but alſo of that Deficiency of *Light*, or *Life*, which All of us in this Mortal Body are Subject unto. But that little Portion of *Spiritual Life* (if I may ſo ſpeak) which *He that hath the Son is* Partaker of even here upon Earth, is Infinitely more worth than the whole World, and as for his *Senſible* Death, or *Diſſatisfactions*, which he ſuffers at preſent, they continually work together for his Good, they are no other than the Inſtruments of the *Holy Ghoſt* working upon him, to fit, and prepare him for an Eternal Life of Soul and Body in Heaven. This Notion of Life and Death, which I have endeavour'd to Expreſs unto you, we may eaſily Demonſtrate to be moſt ſuitable to the Senſe, and Import of ſeveral Texts of Scripture. *She that liveth in Pleaſure is Dead while ſhe liveth.* 1 Tim. 5. 6. What can be more plain than this, that the Apoſtle attributes *Life* and *Death*, in divers Reſpects, to the ſame Perſon, at the ſame Time? and whereto are thoſe Reſpects but to the

Animal or *Senſitive*; And to the *Rational* or *Spiritual* Life? *She is Dead*, i. e. is Separate from *God* the Fountain of Life, the Fountain of All true Joy, and Comfort: *while ſhe Liveth*, while her Soul remaineth in Conjunction with her Body: *who liveth in Pleaſure*, i. e. who indulgeth to her ſelf ſuch Pleaſures as are either in their own nature unlawful, or elſe become ſo, being inordinately *i. e. Abſolutely* deſir'd or enjoy'd. *i. e.* without reſpect to their *due Subſerviency* to the *Spiritual*, or *Divine* Life, which requires them only for this End, that our Bodies being Recreated, Strengthen'd and Refreſht by them may become more Vigorous in ſuch Operations, which the Bleſſed *God* commands us to exerciſe them in. *Let the dead bury their dead*, ſayes our Saviour, *Matthew* 8. 22. What can be meant by the Dead in this place but thoſe that embrace this preſent World, and ſo Deſpiſe the glorious Goſpel of our Lord and Saviour *Jeſus Chriſt*: Of whom, ſayes St. *John*, *In Him was Life and the Life was the Light of Men.* You know, all *ſinful Actions* are in the Holy Scriptures call'd *dead Works*, being the Fruits or Effects of *Spiritual Death* or Separation of the Soul from God.

Thus, you ſee, that the Scriptures plainly demonſtrate, that *Sin*, the Separation, or Diſunion of the Heart from God, is *Death*: And as for all Troubles, or Diſturbances of our Senſes *External* or *Internal*, as ſuch, as they are to the Wicked, that is to ſay, the *Wages of Sin*, you know what the Apoſtle ſays of them, *The Wages of Sin is Death.* Death I: but that is Everlaſting Death. Indeed we are here to underſtand chiefly and principally Ever-

laſting

lasting Death. Indeed we are here to understand chiefly and principally Everlasting Death, those horrible *Gnawings of the Worm that shall never Dye*, the *Burnings of the Fire that shall never be Quenched*: But that All Trouble is *the Wages of Sin*, who can deny that considers what he sayes? In what we have already deliver'd, it is implyed, that *Godliness*, or a Pure, and Heavenly temper of Mind, is *Life*, which we shall shew expresly; and then shall proceed by Gods assistance, to declare unto you what it is to *have the SON*. In testimony of this Truth, we shall produce but one Text of Scripture, that one being so plainly and unquestionably Agreeable to what has been said, *Rom.* 8, 6. *To be Carnally Minded is Death, but to be Spiritually Minded is Life, and Peace.*

The former words of this Verse are a further Proof of what we have spoken of Death, *To be Carnally Minded is Death*; But, *to be Spiritually Minded is Life and Peace.* And what is it to be Spiritually Minded, but to have our Minds set upon GOD, who calls himself a SPIRIT, and the *Father of Spirits*, as the *Principal Object* of All our Thoughts and Inclinations? But here it may be Objected, that *Life* is the Reward of *Godliness*, or *Holiness*; and *Death* the *Wages of Sin*: How then is *Godliness Life* it self, and *Sin Death*? To this I Answer, First, that whatsoever is properly *Life* of the Body in this present World, is Really Distinct from *Godliness*: and the Great and Good GOD gives unto All the *Godly*, All those that have the SON, so much of it, as He in His Infinite Wisdom sees them to stand in need of for the working out of their

Salvation, for the preparing of their Souls for Heaven. And that Glorious Life of the Body, which they that have the SON ſhall have for ever and ever in Heaven, this alſo is Really Diſtinct from *Godlineſs*, of which it is the Reward. But it has indeed a great *Affinity* therewith, or *Conformity* thereunto, which we can have but little Knowledge of at preſent, but ſomewhat of it we may apprehend by that Saying of the *Apoſtle*, 1 *Cor.* 15.44. *It is rais'd a Spiritual Body.* Here it is moſt Evident, that the Bodies of the Saints after the Reſurrection, ſhall be throughly Affected with the Temper of their *God-like Spirits*; as they are in ſome meaſure even in this preſent World. All theſe ſeveral Acts of *Godlineſs*, CHARITY, or Divine Affection, which the *Elect* of GOD perform in this Mortal Body, have the Nature of OBEDIENCE: But that One Continued Act of the moſt Intimate, Full, Perfect Adherence to the ONE INFINITE GOOD, being by the *Free Mercy* of GOD in CHRIST made Abſolutely for ever and ever Uncapable of the leaſt *Defection*, is the REWARD of All the *Godly*, or *Holy* Actions, which are Perform'd by Gods Elect, whilſt they are in the World. Finally, Theſe Holy Performances are in Divers Reſpects Acts of *Obedience*, and the *Reward* thereof. In Reſpect of their *Conformity* to the *Will* of GOD, they are Acts of *Obedience*; in Reſpect of the Joy, and Satisfaction they impart to the Soul of the *Doer*, they are in a manner their own *Reward.* That *Poet* had a Glympſe of this Truth, who ſay'd *Ipſa quidem Virtus Pretium ſibi*, Virtue's its own Reward. But it ſhines forth moſt Glorioufly in the

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Holy Scriptures. *David* ſayes Expreſly *Pſ.* 19. 11. *In keeping of them* (*viz.* the Judgments, or Juſt Commandements of GOD) *there is Great Reward.* In the three Precedent Verſes he does moſt Pathetically ſet forth the Great Joy, and Satisfaction they import to the Soules of the *Obedient*, upon which account he ſayes here, In keeping of them there is Great Reward. *The Statutes of the Lord are Right, Rejoycing the Heart* &c. *Her wayes* (ſayes *Solomon* Prov. 3. 17. 18.) *are ways of pleaſantneſs, and all her Pathes are Peace* (this he ſpeaks of the ways of Wiſdome, and what are her wayes but the Wayes of the Commandements of the Onely Wiſe GOD?) *She is a Tree of Life to them that lay hold on her, and happy is every one that retaineth her.* We may eaſily conceive how the *Service of God*, which is the Life of a True CHRISTIAN, is Perfect Freedome, if we conſider that a *Man's Freedome* is to Do What *He Would Do*, For certainly He onely Does What he *Would*, that is to ſay, He onely Satisfies his *Will* or *Intellectual* Appetite, who *Conforms* It to the *Divine Will*, which we cannot Doe, unleſs *we have the* SON. *Without Me* (ſayes *the Son* John 15. 5.) *ye can Do nothing.* And John 8. 36. *If the Son ſhall make you Free, ye ſhall be Free indeed. He that hath the Son* (ſayes his Beloved Diſciple) *hath Life*, &c. But what is it to have the Son? That we may know what it is as We Ought to Know, Shine upon us O FATHER by the Influences of the HOLY GHOST in the Face of the Son JESUS CHRIST *the Brightneſs of Thy Glory, that in Thy Light we may See Light.*

To Have the SON is to *Believe* in Him, which is To have Him Dwelling in Our Hearts by Faith, for

ſo

ſo the *Apoſtle* phraſes it in his Prayer for the *Epheſi-*
ans, that they might ſyncerely Believe in the Lord
Jeſus Chriſt, *That Chriſt ſayes he, may Dwell in your*
Hearts by Faith. But, alas, what Stirs, and Petu-
lant Controverſies have there been, and are ſtill
continued amongſt thoſe, that joyntly Profeſs the
Chriſtian Religion concerning the Nature of Faith
in Chriſt, of the Faith of GODS ELECT! A man
can hardly ſay any thing by way of Deſcription of
it, but preſently up ſtarts one, or other, with ſome
Argument to Diſprove what we ſay. I ſhall do
what I can in Declaring my Senſe of it to ſpeak
Convincingly, and Unexceptionably, and therfore
I ſhall paſs by all ſuch *Deſcriptions* of it, as I have
found to have been Controverted, though I do
heartily Approve many of them, as Implying the
ſame Truth, which I ſhall endeavour to ſet forth in
theſe words: The *Faith*, we ſpeak of, *Faith by which*
the Juſt do Live, *Faith that Overcometh the World*,
Faith that worketh by Love, is Such an ASSENT to the
Truths contained in the Holy Scriptures, which in-
cludes in its Nature the Truſting in God the Father
Almighty Maker of Heaven and Earth, for Grace
and for Glory, through the Merits of the Paſt Suffer-
ings, and the Power, and Virtue of the Preſent In-
terceſſion of Jeſus Chriſt His Only Son, Our Lord.

By Grace I underſtand *Principally* All thoſe Mea-
ſures of Holineſs, of Purity of Heart, of Participa-
tion of the *Divine Nature* which are Attainable
here upon Earth, and Secondarily whatſoever the
Onely Wiſe God Judges to be the Means of At-
taining thereunto: By Glory I underſtand the Full
Perfect, Eternal Enjoyment of the Holy, Bleſſed
and

and Glorious TRINITY, in the Kingdome of Heaven. By Truſting in God for Grace, and for Glory Through the *Merits* and *Inceſſion* of Jeſus Chriſt I underſtand a Syncere *Abſolute* Expectation from God of whatſoever He Knowes to conduce to our Eternal Happineſs, that is, a Perfect CONFORMITY to *Our Bleſſed Redeemer*, both in Body and Soul, Upon the bare Account of His Promiſe to Give us *Freely* whatſoever we ſhall Ask of Him in the Name of His SON, that is to ſay, in a Syncere *Beliefe* that the SON, Being Over All, GOD *Bleſſed for Ever*, did in Time, for Us Sinful Creatures to Reconcile Us to the *Holy Creator* of All Things, Take upon Him the Nature of Man, *Was conceiv'd by the Holy Ghoſt, born of the Virgin* Mary, *ſuffer'd under* Pontius Pilate, *was Crucifyed, Dead, and Buried, he deſcended into Hell, the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty, from thence he ſhall come to judge the quick, and the dead.*

The Syncerity of this Belief conſiſts in a True, and Real Bent, or Intention of the Heart *to Live no longer unto our ſelves, but unto him that Dyed for us, and Roſe again.* But here it may be ſay'd, why do you not mention the Pardon of Our Sins? muſt we not Truſt in God for that alſo? I Anſwer, God's Pardoning of our Sins is implyed in the Giving us his Grace, in making us Partakers of the *Divine Nature, in ſhedding abroad his Love in our Hearts by the Holy Ghoſt*: For they that are *Partakers of the Divine Nature*, they that Love God Above All things, from whence Neceſſarily flowes the Loving of Every Man as themſelves, *They are in Chriſt and*

Chriſt

Christ in Them: And, you know, the *Apostle* saye *There is no Condemnation to Them who are in Christ Jesus, who walk not after the Flesh, but after the Spirit.* Rom. 8. 1.

From the Due Consideration of what has been say'd, This most Important Truth shines forth most evidently, That we cannot Do any thing Acceptable unto God, but only in the Power of the Holy, Blessed, and Glorious TRINITY: and hence it is that the Frequent Repetition of the *Gloria Patri*, that most Excellent *Doxologie*, *Glory be to the Father*, &c. And the like Frequent Mention of the Name, and Merits of Jesus Christ Our Lord, Hence it is, I say, that these Excellent Passages in Our *Liturgie*, which some Naughty men have call'd Vain Repetitions, cannot but be exceeding Pleasing, and Satisfactory to All Truly Christian Devout Souls. As for those, who are still so Mad, as to Dislike this Truly CATHOLICK *Doxologie*, they are more Fit for our Pity, than our Arguments. And let that *Pity* ever Move us to Pray Our *Almighty, and most Merciful Father* to Draw them out of those *Waters of Strife*, those Loose, Variable, Turbulent Opinions and to Lead them by His Good Spirit in the Pleasant Wayes of *Truth*, and *Peace.*

And now, my Brethren, Let us seriously Examine our own Hearts, and See whether or no we are *Spiritually* Living or Dead Men. Does the main Stream of our affections Run out not *upon the things that are on the Earth, but the things that are Above, where Jesus sitteth on the Right Hand of GOD?* Do we find any *Rational* Contentment, and Satisfaction even in the Objects of our *Sensible*

Sor-

ſayes ſorrows, in our Sickneſſes, and Reproaches, in *Chriſt* the Sickneſſes, and Reproaches of our neareſt Friends *e Spi-* and Relations, or in any other kind of Affliction? Certainly, he that hath the SON, he that Dwelleth been in Love, cannot but Know, and Feel that the moſt LORD Our GOD is as conſtantly GOOD in All ccep- that he Does, as *True* in All that He Sayes: that e Ho- ther's nothing Abſolutely, and in its own Naure nce it EVIL, but only the *Averſion* of the WILL of the Crea- *Patri-* ture from the *Infinite Wiſe, and Good* Creator, that *ther,* All things work together for the Good of thoſe that ame, love GOD, and therefore he *Rejoyceth in Tribulation, it is, and gives Thanks Always for all Things to God even the rgie, Father, in the Name of Jeſus Chriſt.*

epe- Do we indeed, and in Truth Reſolve, through atis- Chriſt enabling us, to do Always to All men, as we *As* Would that in the like Caſe any one ſhould Do un- this to Us? If ſo, then we begin to Live, Then we be- Fit- gin to Satisfie our Immortal Soules, which Finite that Objects can never in any meaſure truly Satifie; Then *moſt* I ſay we begin to Satisfie our Thirſty Soules with the *ters* *Participation of the Divine Nature,* with the Real En- ini- joyment of the Lord Our God, who calls Himſelf the the *Fountain of Living Waters,* and *He that drinketh of this Water ſhall never Thirſt, but it ſhall be in him a well* Exa- *of Water ſpringing up into Everlaſting Life.* Joh. 4.14. we Here (it may be) ſome Unſanctifyed man may ſay the in his Heart, but what if I find that I am in a State of *the* Death, what ſhall I doe? I cannot give Life unto My *are* ſelf. 'Tis true, Thou can'ſt not, but CHRIST will *of* give thee Life, if Thou wilt not *Reject* it. *Awake thou* nt, *that ſleepeſt, and Ariſe from the Dead, and Chriſt ſhall* ible *give thee Light,* the Light of that Glorious Day that or-

ſhall never End, that Light in which thou ſhalt for Ever See, and Enjoy Him *in whoſe Preſence there is Fullneſs of Joy, and at whoſe Right Hand there are Pleaſures for ever more.* But I am not able to Ariſe from the Dead: Not, in Thine own Naturall Power, but thou mayſt Certainly by the Power of *the Lord of Life*, that Calls upon Thee to ariſe: This Call, this *Commandement is Life Everlaſting.* If Thou wilt not Stop thine Ears againſt it, Thou ſhalt Live for ever. But I do not yet underſtand this Myſtery, how I ſhould Act in the Power of Chriſt. Take it for Thine own, Rely upon It in a Senſe of Thine Intereſt, or Propriety in It. How ſhall I do that? why It is in a manner Thine own already, becauſe It is *Freely offer'd* unto Thee. So that there can be no other Cauſe of thy *Abiding in Death*, but the *Perverſeneſs* of Thine own Will, Becauſe Thou wilt be a Fool, and Embrace this Preſent World, and Deſpiſe the Lord of Glory, Becauſe Thou wilt be the Worſt of Mad men, a Deſtroyer of Thy ſelf, a Lover of Death. But oh! why Wilt Thou dye? *Receive the Lord Jeſus*, and He will give thee Power to become one of *the Sons of God*, to have thy Converſation in Heaven: He will make thee Partaker of Eternal Life, of Joy Unſpeakable, and full of Glory. And, O, that We would All Hearken with the utmoſt Propenſity, and Intention of our Hearts, and Minds to the Voice of the Lord Our God, Calling upon Us in the Words of the Bleſſed Pſalmiſt, with which I ſhall Conclude my Diſcourſe: *Kiſs the Son, leſt He be angry, and ye Periſh from the way, when his Wrath is Kindled but a little. Bleſſed are all they that put their Truſt in Him.*

AMEN. HALLELUIAH.

A N

AN ABSTRACT

OF SOME

LETTERS

TO AN

Eminent Learned PERSON,

Concerning the

EXCELLENCY

Of the

BOOK of *COMMON-PRAYER*, &c.

Ἡ Γνῶσις Φυσιοῖ, Ἡ δὲ Ἀγάπη Οἰκοδομεῖ. 1 *Cor.* 8. 1.

LONDON,
Printed for *William Crook*, at the *Green Dragon* without *Temple-Bar*, 1679.

SIR,

I Humbly entreat you to tell me whether you do not Judge it Sinful to ſtay at home on the Lords Day, rather then go to Church only to hear the Common Prayer. Preaching doubtleſs is in no wiſe to be Neglected, but this I muſt ſay, that I cannot apprehend that that perſon has any *Actings* of that Faith which worketh by Love (without which *All the Knowledge* we gain by Hearing Sermons does not *Edify*, but only *Puff up* the Mind) who when he comes to the Place of God's publick Worſhip, knowing that he may not expect a Sermon there, is not Confident that he ſhall be as much *Edified* by the *Prayers*, & *Chapters* &c. as he ſhould be by never ſo good a Sermon. But however, by reaſon of the Rarity of the *Habit* of True *Chriſtian* Faith (even in that part of the World, which we call Chriſtendome) and the frequency of the long Interruptions of its *Actings*, where it is, Various, & freſh Expreſſions of Saving Truths (which are apt to Excite the Minds of the *Unſanctifyed* by the *Phantaſie* to give heed to the Senſe they import) are very Neceſſary. But This is moſt evident, that People are exceeding apt to take the Senſible Workings of their

their Soul ſtir'd up by the Novelty of Expreſſio in Sermons, & the *Emphatical* Pronunciation of t Preacher *&c.* for *Fervency of* SPIRIT; which *Se ſible Motions* I preſume you will grant are of no v lue, otherwiſe than as they are *Subſervient* to *R tional* Abhorrence of all Sin, of all *Inordinate* Aff ction to *Finite Objects*; or to a *Rational*, or *Spi tual* Inclination to the ONE INFINITE GOO through JESUS CHRIST OUR LORD, the *E fectual* Notices of which INFINITE GOOD ho is it poſſible but we ſhould be continually ſtir up unto in the Hearing of the *Common Prayer*, we would Apprehend the *Free Offers* of *the Spi of Truth*, which the *Father of Our Lord Jeſus Chr* makes unto us in an *Unlimited* Abundance in t Uſe of all ſuch Means of Grace, as He calls us u to. Here I could Run out with much *Fervor* Indignation againſt the Deſpiſers of theſe Means Grace, & Strong Guards from thoſe Accurſed E rors, *Socinianiſm* &c. which whilſt I liv'd in *O ford*, ſeem'd to me to be coming in like a *Migh* Torrent upon this Diſtracted Kingdom, whil the Frequent Profeſſions of Belief of the TR NITY, *Gloria patri*, and the *Three Creeds* were ca out of Our Churches. If it be ſay'd, what Refo mation have we now? &c. I Reply, that one Reaſo of this Kingdom's Miſcarriages, I might ſay Ab minations, is, that ſome of thoſe that are ſyncere Learned, & Pious have not ſuch an Eſteem of o Liturgie, as they Ought to have; And hundreds thoſe that are thought by the Vulgar to be ſo, themſelves Deſpiſe it, or Countenance others in doing.

Yo

You give me not any punctual Answer to my Question, whether you do not Judge it *Sinful* to stay at home (though to read Good Books *&c.*) on the Lords Day, rather than come to Church when nothing is to be heard there, but the *Common Prayer*. You say you are more against spending the Lords Day in Idleness or in any thing which is worse, than in Hearing that alone. I thank God I was never so Mad, as to make a question of This: I have nothing to say to it but that I dislike these words, *worse than the Common Prayer*, which seem to insinuate that It is not Good. I am not guilty of slighting Preaching (as 'tis taken in contradistinction to Reading *&c.*) as you seem to Conceit.

I Affirm, that to Suit, or Proportion our Expectations of Grace, in the Use of All Means whereunto we are Called, to the Apprehensions of INFINITE *Bounty*, *&c.* is a Property of Saving Faith.

But, say you, GOD *who appointeth several Means, doth usually work according to them; and when he withdraweth them it is a Judgment, which it were not, if he had promis'd as much Grace without them as with them.*

I grant, that God who appointeth several Means, doth usually work according to them. But I utterly Deny, that when he withdraweth any Particular Means of Grace it is a *Judgment* to Him who is in the *Act* of sincere Love to the Blessed Jesus; for such one is at All Times, and in All Places Under the *Gracious* Influences of the INFINITY of *Light* and *Love*, directing him how (by Submission to the *Divine Will* withdrawing any Particular Means of

Grace,

Grace, and by the Renewing his Reſolutions to make a Right Uſe of all ſuch Means as God ſhall at any time call him unto, *&c.*) He may Receive of the *Fullneſs of Chriſt*, in as great Meaſures, as he could have done in the Uſe of the Means withdrawn from him. The LORD give us both Underſtanding in all Things.

Now I have found the way by your Letter to diſcover your Thoughts concerning the *Common Prayer*, in your Printed Papers; I ſhall not trouble you with any more Poſt-Letters on that Subject: but ſhall ſtick to the Defence of this Great Truth, *that the withdrawing of any particular Means of Grace is not a Judgment to him that is in the Act of Divine Love* -- Againſt which you Argue thus: *That which tendeth to hinder his continuance in that Act of Love is a Judgment, but ſuch is the withdrawing of ſome Means of Grace.* I Anſwer, the withdrawing *&c.* is ſo far from being Directly, and in its own Nature *that which tendeth to hinder* &c. that, as It is in its own Nature, *viz.* the work of the *Infinitely Good* GOD, It is the Means of Grace, and he takes it for Such that is in the Act *of Divine Love*, as I endeavour'd to ſhew you in my laſt. *We queſtion not*, ſay you, *Gods bounty, but his Will: ſhew us a Promiſe that when a man is deprived of the Preaching of the Goſpel, the Communion of the Church, the Company of all good men, and caſt amongſt impious deceivers, and hæreticks, he ſhall have his love continued, and encreas'd as much as if he had better Means.* I Anſwer, This Promiſe of Our Saviour, *Whatſoever ye ſhall Aske the Father in my Name he will give it you* (John 16. 27.)

would

would Ingage the Heart of any one in the Act of Divine Love, if God ſhould put him into ſuch a Condition, as you expreſs, to expect from GOD through Our LORD JESUS, as much *Grace* or *Improvement* of his *Divine Temper* under that Diſpenſation of Providence, as he knows he could have Grounds to Expect in the Uſe of thoſe Means of Grace which the Only Wiſe GOD has thought fit to Withdraw from him. But I am ready to ſay with you, *If God ſhould take away the Bible, and Preaching from the Land, I would take it for a Judgment, though the Common Prayer were left us*: neither did I ever ſay any thing to the contrary: but I have ſay'd implicitly, and ſhall upon all occaſions ſay expreſly, that nothing retains the Nature of a Judgement, or *Sign of the Wrath of God*, to him that is in the *Act of Divine Love*, which Eſſentially implies *Rational* Complacence in Every thing that proceeds from the *Will* of the *Infinitely Good* GOD, I do not Grant (as you may gather from what I have ſay'd) that any Particular Means of Grace are Better, or more Spiritually advantageous, than the being Depriv'd of them, will certainly be to him that Complies with the *Divine Will* in that Diſpenſation, Doing whatſoever is his Duty to do in Relation thereunto. *If in ſaying we queſtion not Gods Bounty, but his Will:* and *Gods bounty giveth Grace according to his Liberty of Will*, you imply this Propoſition (which I find aſſerted by a very Ingenious Perſon E. *W.* in his NO PRÆEXISTENCE *p.* 13.) that *the Will of God ſometimes Obſtructs the effluxes of his Goodneſs*; your meaning is Falſe, as I ſhall Demonſtrate,

ſtrate, if you ſhall call me thereto. 'Twould be Abſur'd indeed to ſay that Gods Bounty giveth Grace *per modum naturæ, quantum in ſe*, but Gods Offers of Grace (as I have formerly expreſt my ſelf) are in an unlimited Abundance. Grace is Receiv'd by the Faithful *Ad modum Recipientis:* 'tis only the *Meaſure*, or *Non-Ultra* of the Recipients *Expectancy* that Stints its *Influence.*

I ſhall not give you, and my ſelfe the trouble of writing unto you any of my Reflexions on the former part of your Letter, ſuppoſing that whatſoever is in it Oppoſite to my Aſſertion will be fully Refuted in my Reply to your Direct Anſwer to my laſt, beginning thus: *But you have a Promiſe that whatſoever we ask ſhall be given.* Anſ. *yes; whatſoever you ask according to Gods Will: but it may be his will to puniſh a cold Love, and other Sins conſiſtent with Love, and not to remove the puniſhment upon our asking; and indeed why ſhould any man ask it that is of your opinion? But you deſcribe him to be one that wholly complieth with the Divine Will, doing whatſoever is his Duty.* You do not well to leave out theſe words of mine *in that Diſpenſation and in Relation thereunto*, for by them I ſignifyed the praying conditionally for the Reſtoration of the Loſt Means of Grace, and the uſing of all poſſible means for the Recovery of them, becauſe it is our Duty ſo to do; not but that we may have ſufficient grounds to Expect from God, in caſe he Judg'd fit not to Reſtore them, the ſame Grace we ſhould Expect by the Reſtoration of them. This is a full Anſwer to thoſe words of yours: *one part of his Duty is to la-*

lament the Judgement of the removal of the Means, and to pray for the reſtoration (*ſo that here you are ſelf-contradictory*) and to theſe words, *why ſhould any man ask it that is of your opinion?* By an Act of Divine Love I underſtand ſuch an Act of the *Will*, or Tendency of the *Heart* to *God*, as implies an *Averſion* from all Finite Objects, unleſs as they ſtand in *Relation* to Him, or (to ſpeak more Accurately) *As they are in Him.* He that is in this Act has all things that are *of God*, actually *Good* unto him. And whatſoever he Asks being Actually in this *Divine Temper* of Mind (which implies that *Faith* which *Purifies* the Heart) is certainly According to the *Will* of God, which is *Our Sanctification* (as the Apoſtle ſpeaks) which certainly implies thus much: that God would have us to Ask nothing of him *Principally* and *Abſolutely* but that we may be HOLY as He is HOLY. And that when we ask in Syncerity for *Grace* or *Holineſs* in the Name of *Jeſus*, It is alwayes the *Will of God* to ſupply the Defect of any Particular Means of Grace. *But if you mean*, ſay you, *that as long as a man is perfect, and never ſinneth no want of Means hurteth him*, &c. I mean, as I have often ſay'd, that when a man is *in the Act of Divine Love* (as I have deſcrib'd it) no want of Means hurteth him, but it does not follow but it is Our Duty, as earneſtly to Deſire any particular Means of Grace when we are Depriv'd of them, as to make uſe of them when we have them, but this Deſire, as of all things elſe but *Grace*, or *Holineſs*, is but *Conditional*, or with *Exception* Μεθ' Ὑπεξαιρέσεως (as the *Royal Philoſopher* ſpeaks) the Uſe of the Truth I Aſſert in this, and

my other Letters, is to cure the Souls of men o this moſt dangerous Diſeaſe, *viz.* the Conceit tha any thing can be Directly, and in its own Natur the Hindrance of our Attainment to further Degree of *Grace*, or *Holineſs*, ſave only the Naughtineſs o Our own Hearts. From hence alſo it is manifeſt t thoſe that underſtand that the *Common Prayer* is A greeable to the Scriptures, that no man can be *Loſer* (as your word is in one of your Letters) by comming to the Place of Gods Publick Worſhip to *Hear* thoſe Prayers when there is no Preaching there, unleſs by the Perverſeneſs of his own Heart. I do not ſpeak this to derogate from frequent Preaching; I know it is very Neceſſary, eſpecially for *Unſanctifyed* people. I do not apprehend my ſelf concern'd in what you bid me to demonſtrate: but this propoſition, Gods Will is the Same with *Infinite Goodneſs*, is a Demonſtration of the Falſeneſs of this, that Gods Will ſometimes obſtructs the Efflu-xes of his *Goodneſs*. I ſay further, that 'tis Eſſential to God being *Infinite* in *Goodneſs*, to Fill the Capacities of his Creatures According to His *Infinite Wiſdom*. Though the Almighty may not be ſay'd to give Grace *per modum naturæ*, *quantum in ſe*, yet he may rightly be ſay'd to do it *Secundum Naturam Bonitatis Infinitæ*. You do well to joyn Wiſdom with Free-will, for All that the ALMIGHTY Does is According to *the Councel*, i. e. *the Wiſdom of his own Will*, which imports the Communicativeneſs of his *Goodneſs* to all the Capacities of his Creatures. In Anſwer to my Saying that Gods Offers of Grace are in an unlimited Abundance, you write thus: *Say you ſo? who made thee to differ? doth God do no more*

ore for any but offer them Grace? is the Recipient's xpectancy none of his Gift? can God make no man etter than he is? nor take the Heart out of any man, herwiſe than by offer? is not Faith whereby we accept at offer, the Gift of God? doth a clod, or ſtone ſo int Gods Influence that he could not make it an An-l, if he pleas'd? nor make any creature nobler, or o-er than it is? Doth God give as much Grace to all e Infidel Heathen World, as to Chriſtians? or do ey ſo ſtint his Influence that he can give them no ore? Woe to us, if we have no more than the ge-eral Offers of Grace, and yet I believe not that is offer is unlimited, or equall to all the World. Good Sir, Be not ſo haſty, do not run on in a onceit that my words import that we make our elves to Differ from the *Unſanctified.* Doth God o no more, ſay you, for any, but offer them race? I Anſwer; that Gods Offering of Grace is he making of men preſently Capable of Doing is Will, by the Aſſiſtance of his Good Spirit; o that All the Acts or Inclinations to Act, of *Gra-ious Souls*, as ſuch, are the Gift of God. The Re-ipient's Expectancy is the Gift of God, but the *Non-Ultra*, or *Deficiency* of it, is of himſelf. *Can od make no man better than he is?* To this, I An-wer; Any mans being Better than he is, is not he Object either of Gods *Volition*, or *Nolition*: ot of the former, for then (you know) His ill would be Reſiſted: Not of the latter, for en he would be the Direct Cauſe of the Crea-ures not Doing what He hath Commanded him Do: the onely Cauſe then that any man is not what

what he Ought to be, is the Perverſeneſs of
own Will. As to the words following, *Nor t*
&c. If you think fit to continue this Diſpute,
expreſs what you mean by them in a plain way
Oppoſition to any thing that I have ſaid, I ſh
give you an Anſwer. *Doth a Clod or Stone,*
I Anſwer; Any ſuch Creature may be *Annihilat*
and another Angel Created, but that It ſho
be made an Angel (if we ſpeak *in ſenſu rigoro*
implyes a Contradiction. Every Creature is in
own Nature *Res OPTIMA*, though ſome Cr
tures are Better to Us than others, becauſe they
more *Exhibit* to us the Notice of the *Divine Go*
neſs; and ſome Creatures are better to themſel
than others, becauſe they do more Enjoy It, wh
is ALL in them All. God knows, I do not Aff
Obſcurity of Expreſſion, but ſuch Deep Thi
cannot be ſet forth in Vulgar Phraſe. To wh
you ſay of the Heathen World, I ſhall make
other Reply but this, that *Gods Judgments are U*
ſearchable, and his Wayes paſt finding out.

But though we cannot ſhew How Many Tru
concerning his *Boundleſs Goodneſs &c.* do co
port with what we apprehend of His *Wayes* in m
ny Inſtances of His Dealings with the Sons of Me
it does not follow, that we ſhould thereupon
the leaſt Scruple at theſe Truths.

That Gods Offers of Grace are in an *Unlimi*
Abundance (which you ſay you do not believe
I prove thus: If God cannot be the Direct Ca
of Stinting the Influences of His *Grace* or *Goodn*
into the Hearts of Men, Then his Offers of Gr

in an *Unlimited* Abundance: But God cannot the Direct Cauſe, *&c.* The *Minor* is evident in , That the *Eſſence* of *God* is *Infinite Goodneſs.*

ſhall in this Paper give you my Reflexions but ſome part of your laſt Letter, wherein there many things ſo pertinently Expreſs'd in Opition to what I have written to you, that my flexions, or rather Animadverſions thereon, are eeding Advantageous unto me, for the Imvement of my moſt Satisfactory Speculations cerning the *Divine Goodneſs*, whoſe *Infinity* we ſt be ever Careful that we do not derogate m, upon any Pretences of Preſerving the *Liber*f the *Divine Will.* Liberty of Will (ſo far as mplyes Perfection, muſt of neceſſity be implied he Notion of the *Infinity* of *Being.* I Declare s to be the *Root* of all my Apprehenſions in eological Matters, *EST UNUM SIMPLICIR INFINITUM.*

ſhall now betake my ſelf to the Conſideration what you ſay in your laſt Letter. I think I d not give any other Reply to that you ſay, *man doth uſe all poſſible Means for the Recove- &c.* but only to tell you, that by all poſſible ans, I underſtand All things which we Know be ſuch Means, being alſo Aſſur'd that 'tis poſſifor us to uſe them as ſuch. On my Explicaon of what I underſtand by an Act of Divine ve, your Animadverſion is this: *How eaſie had it for you to have told me, whether you mean a per- Love, or an Imperfect culpably, and a perfect Averſion,*

Aversion, &c. or a culpably Imperfect? I must confe
I have observ'd so many Learned men needlesly En
tangling themselves in the hardest Knots of Con
troversie by reason of these words, Perfection, an
Imperfection Attributed to the workings of men
Hearts, that I have thought it my Duty to do wha
I can do to avoid the use of them; but since yo
Urge me to it, I shall Tell you that the Motion, o
Tendency of the Heart, which I call an Act of *Di*
vine Love, does not imply, or include in its Natur
any culpable Imperfection, but is as contrary t
all Love of Creatures, or Finite Objects (unle
only such as arises from their Relation to the *Firs*
Being) as *Light* is to *Darkness*.

To my saying that he who is in the Act of Di
vine Love has All things that *are of God*, Actuall
Good unto him, you Answer thus: *While he is sin*
fully imperfect in this Act, he hath not the perfection
which he wants, nor that complacential acceptance wit
God, nor that perfect freedom from castigatory Pe
nalties internal, or external, nor that Glory which
would be good to him; and all this is of God. I An
swer; As to Castigatory Penalties, so far as they
import nothing but what may be imputed unto
God, as the Author thereof, they are *Actually* good
to Him, *viz.* they *All work together for his Good*
whilst he is in the Act of *Divine Love*, and all hi
Reflexions thereon are the Rejoycing of his Heart
The Perfection he wants *&c. are not*, but only in
GOD, the *Fullness* of All that he Wants: and cer
tainly it is actually Good for him, That there is in
God whatsoever is Wanting unto him. By being
Actu-

Actually in this Divine Temper, I mean the exerting of an Act of Divine Love, or *Adhærence* of the Heart unto God, in which *Act* there is nothing Culpable, though there may remain *Diſpoſitions* in the Heart very contrary thereunto, from which it often comes to paſs, that many of us who are in ſome meaſure *Sanctified* Sink deep into ſuch Impurities of Heart, and Mind, as we ſometimes Fancy our ſelves Elevated ſo far Above, that there's no Danger of Falling into them. But I can far more eaſily Deſcribe what it is to be *Holy*, i. e. *to be in the Light*, than Diſcourſe accurately, and Clearly of the *Works of Darkneſs*. He cannot Ask any thing *not Agreeable* to the *Divine Will*, who Deſires nothing, but This, or in Subordination thereunto, that his Will may be Conformable to the *Divine Will* in All things. Whether he Pray Directly, and Expreſly for Things Temporal, or Spiritual, he *Actuates* his Heart in a way of Conformity to the *Will of God*, who Prays, as he Ought, *viz. Asking in Faith, which worketh by Love.* I ſuppoſe by what I have already ſay'd, you will perceive, that in Asking for *Holineſs* we Virtually Ask for *Juſtification*, or *Pardon, and the continnance of being* &c. And when we expreſly Ask for theſe *According to the Mind of Chriſt*, We *Virtually* Ask for *Holineſs*, or *Purity of Heart.* The Conſummation whereof is the Fullneſs of Life, and Glory. All *Deſires* of Holineſs are Acts of Holineſs Conſider'd with Reſpect to their Efficacy to make way for further Acts, or Tendencies of Heart unto God. The *Free Mercy* of GOD in JESUS CHRIST OUR LORD is the

Root, and Principle of all that Good which grow
eth in Us, or (if you will) in which We Grow
the Senſe of which is implyed in all Motions
the Heart acceptable unto God. By *Abſolute*
I mean but what we are to underſtand by *Fi*
in the *Goſpel*, where Our *Saviour* ſayes, *Se*
ye Firſt the Kingdom of God, &c. *i. e. Chiefly*, a
Principally, ſo as to Ask nothing elſe but in *Su*
ordination thereunto, and upon Condition, if
may conduce to our furtherance in the Wa
of *Holineſs*, which Lead unto Everlaſting Gl
ry. I do ſtill moſt confidently Averr, that this is
moſt Dangerous Diſeaſe of the Soul, to Conce
that any thing can be Directly, and in its own Na
ture, the Hind'rance of Our Attainment to farth
Degrees of Grace, ſave only the Naughtineſs
Our own Hearts. But, ſay you, *Muſt we not car*
fully avoid that which Indirectly hinders alſo? I An
ſwer, We muſt Avoid, or Set our Heart againſt no
thing but what we find to be the Will of God
Reveal'd in his Word, that we ſhould Loath, or b
Averſe from. Any thing, which for ought w
know, God will bring to paſs, as to the Depriving
us of any particular Means of Grace, we muſt e
deavour to prevent by all wayes of Duty to God
and Man, which we Apprehend probable to pro
Succeſsfull for the Prevention thereof. But w
muſt have a Care that our Heart be Mov'd again
this, which for ought we know God will effect fo
the Glory of His Name, Μεθ' Ὑπεξαιρέσεως, *with E*
ception, as I ſpake in my laſt.

You ſay the penal withholding of the Operations

e Spirit is a Direct Hindrance, and in its own Na-
re.

If it be True that whatſoever God is the Author
f, can never be in any wiſe *Evil* to us, but only
y our Wrong, or *Perverſe apprehenſions* of it, then
ſuppoſe you will grant that this Propoſition of
ours bears no Force againſt me. And whether
his be a Truth or no, I ſhall referr you to Conſi-
er by taking a Review of what I have already
Written of the *Divine Goodneſs*. And by your moſt
erious, and unprejudic'd Judgement of what I
hall ſay hereafter in giving my Reflexions on your
Animadverſions, on my ſaying that Gods Will is
he Same with Infinite Goodneſs, *&c.*

The Good Lord Lift up the Light of His Coun-
enance upon Us, that we may at length attain to
he Full Enjoyment of *the Way, the Truth, and the*
Life.

I ſhall here preſent you ſome more of my Appre-
henſions of the IMMENSE Influence of the *Di-*
vine Goodneſs upon All, and Every Part of the Cre-
ation. I am Conſcious to my ſelf of the ſmalneſs of
my Abilities to Expreſs ſuch a Truth in any way
anſwerable to the Excellency, and Importance
thereof. But ſome *Sparklings* of that Light, *viz.*
the *Notion* I have of the IMMENSITY of the *Di-*
vine Goodneſs, which from my Youth up has given
me far greater Satisfactions than I ſhould ever have
had in all the Learning in the World without it,
ſome *Sparklings*, I truſt, you will perceive in theſe
following Lines.

You ſay to theſe words of mine, Gods Will is the Same with infinite Goodneſs, *Very true: but the Queſtion is, what that Goodneſs is? I ſay it is not a Will to communicate to Creatures as much Good, as he can. For then the World had been Eternal &c.* I Anſwer that the Goodneſs of God is Himſelf, the *INFINITY* of Goodneſs, Wiſdom, Power, of all Excellency, and Perfection. 'Twas not Eſſential to Him to Create, i. e. not neceſſary for the *INFINITY of Being* to Produce out of Himſelf theſe Finite Eſſences, But they being Produc'd by His *Power*, according to His *Wiſdom* i. e. *the Councell of* His *INFINITELY Good Will*, 'tis Eſſential, or Neceſſary to His being *INFINITE*, to be *ALL* in them All. The *Divine Power* being *INFINITE*, ſuch Expreſſions as theſe, *as many Creatures as God can make* &c. can in no wiſe import any *Reality* to the *Underſtanding*. To your ſaying that *All Saints, and Angels would have the ſame Degree of Glory*, I Anſwer, that there is no Want *in Heaven*, no *Abſence*, or *Privative* Not-Being of any Degree of Glory, or *Communicated Divine Goodneſs*; there is nothing but *Refulgency* of the *GLORIOUS DIVINE NATURE*. That one Creature ſhould be better to It ſelf, and to other Creatures, is moſt Rational to conceive, it being no way Inconſiſtent with the Notion of the *One Infinite Goodneſs*. As for Damnation, this I ſay, So far as it imports nothing elſe but *what is of God*; It is in its own Nature altogether *Good*: It becomes *Evil* only to thoſe to whom the *Infinity of Love is a Conſuming Fire*. There's nothing *Abſolutely*, and in its own Nature *Evil* but *SIN*. But *of all Inſtances*,

you

ſay, there's none that confutes me more than the per-
ſion of Sin. To this I Anſwer, that by Permiſ-
n of Sin we muſt not conceive any thing of which
may ſay *It is of God*, but only His making ſuch
eatures, whoſe Nature implies a Poſſibility of
ning, and the continuing them in Being after
y have Sinned.

There is, ſay you, *an Higher thing in God, which*
his Goodneſs, even his Infinite Perfection, and Love
himſelf, which is to be communicated according to
Wiſdom and Free Will, and not as a natural ne-
ary emanation from his Eſſence to the utmoſt of his
olute Power. To this I Anſwer, firſt, that *Utmoſt*
wer is in no wiſe to be ſpoken of God, whoſe
wer is *INFINITE.* Secondly, I do conceive
t your Notion here is not *Contrary* to mine,
ough it come ſomewhat ſhort of it. I think your
eaning is not Oppoſite to what I Underſtand by
Diffuſiveneſs of the *Divine Goodneſs*, but only
any Conceit of the Limitation of the *Divine Pow-*
which no Creature is Able to Reſiſt. There can
no *Impediment* to It *ab extra* &c. but I add nei-
er *ab Intra*, call it Negative, or Self-Limiting, or
hat you pleaſe. Therefore I ſay again, 'tis Eſſen-
l to *Infinite Goodneſs* to fill the Capacities of His
eatures *&c.* which, I think, I ſhall clearly De-
onſtrate thus: That which does not Fill all Cre-
ed Capacities is not *Infinite*, Therefore *&c.* But
rhaps you will ſay is not a *Sinner* Capable of *be-*
Sanctified. I Anſwer, that *Sin* is the Creatures
king It ſelf Uncapable for the preſent of the
ivine Goodneſs through a falſe Conceit that the

Crea-

Creator is not *All in All.* For I hold, yea I know and am perfectly Assur'd, that this Conceit is *Virtually*, if not *Formally* implyed in all Sin, or Aversion of the Heart from Our *HOLY ONE.* My using these words *Secundum Naturam Bonitatis Infinitæ* was not (as you say) *to hide the Sense*, but to prevent your Opinion that I should hold such an Absurdity as this, that God Acts any thing *ad ultimum Posse*, which words can in no wise be spoken of God: but it seems I had not my Aim. For in the Close of your Letter you tell me that you think my work is to Prove, that *God communicateth God Naturally to the utmost of his absolute Power, as the Sun doth its influence of Light, Heat and Motion.* God Forbid that I should undertake to Prove that God acts like a Finite Agent, as Finite, as having any *Utmost*, or *Limited Power.* Whether I misunderstand *Goodness* (which is another Passage in your Letter) I shall entreat you to Consider, by what I shall say of it in my present Reflexions upon these words of yours. *His Goodness, even his infinite Perfection, and Love to Himself.* This is GOD Himself, He is His own infinite Joy, and Life, and Glory. He is All in all *Things*, and *Events*, Sin only excepted, Enjoying Himself in these small Creatures, which are so contemptible in the Sight of Men, no less than in the most Glorious of the Heavenly Hosts. And the more we Partake of the *Divine Nature* the more we Delight Our selves in the Works both of *Creation*, and *Providence.*

Here I cannot but tell you, that I Hate as the *Gates of Hell* the Folly and Madness of some of the

Adve

dverſaries of Our *Liturgie*, which prompted them
o ſpeak contemptuouſly (under Pretence forſooth
f Zeal for the Pure Service of God) of that Excel-
nt Hymn.

O all ye Works of the Lord, Bleſs ye the Lord, Praiſe
im, and Magnifie Him for Ever.

O all ye Angels of the Lord, Bleſs ye the Lord &c.

There is, ſay you, *a Negative Limitation which is*
ot in Gods Power, and you ſeem to grant it to be in
is Wiſdom, which you truly call the Councell of his
Will. But what Wiſdom doth, it doth as the Guide
of the Will, and therefore as Wiſdom is the reaſon of
[I ſuppoſe you mean of a mans not being Actual-
y better than he is; for you ſay in the next Page,
hat our want of Goodneſs is the conſequence of a
neer *Non Velle*] negatione Directionis, *ſo the Will*
uſt needs be the cauſe of it negatione Volitionis. To
his I Anſwer, that the cauſe that any man is not
etter than he is, is not that God cannot make him
etter, *i. e.* that there is any Defect of Power in
od: neither can it be rightly ſaid, that God can
ake him Better than he is, For I underſtand thoſe
ords, as you rightly conjecture *in ſenſu compoſito.*
ut perhaps you will ſay God could have made him
etter than he is. To this I Anſwer, that the mak-
ng him better than he is was never *the Object* of
he *Divine Power*, of which there can be no other
bject ad Extra, but what is judg'd Fit to be
rought to paſs by that *Wiſdom* which is Eſſenti-
lly the Same with *Infinite Goodneſs*. This deep
hing (let me preſume to tell you in all Humility)
equires your Utmoſt Attention. Neither are theſe

Nega-

Negations (if we may put a *Periphraſis of Noth* in the *Plural number*) of Wiſdom to Direct, Will to Execute the Cauſe, *&c.* For of n Negation there is No Iſſue, or Conſequence. that you ſay, Reflecting upon my words c cerning the Object of Gods *Volition* or *Nolit* *&c.* I do moſt Affectionately Approve, as porting very much of the ſame Truth, for w of which Dr. *Twiſſe* (whom you mention) ſee to me in many Paſſages of his Controverſial W ings, to *Rave* (and Talk indeed like a *Schol* but like one out of his Right Wits) rather than *Diſpute.* But you ſeem to Faulter very mu when you come to ſay, *that our want of Goodneſ the Conſequence of a meer* Non Velle. For (as I ſa but now) of a meer Negation, or Nullity, *i. e.* *Nothing*, there is no *Iſſue* or Conſequence at I think, ſay you, that it is not true, that *Voli quà Talis efficit ad Extra, ſed tantùm quatenus Potentiam Operatur.* To this I Anſwer, *Volitio D vina ad Extra, quà Talis, Divina inquam, Efficit Extra, nam Eſſentialiter includit Sapientiam, & P tentiam Infinitam.* To theſe words, *Omnis Voli non eſt Efficiens* (for God willeth himſelf) mu leſs *omnis Nolitio*, I Anſwer thus: Gods Willi of Himſelf may not properly be term'd *Efficie* but it is *Effectual*, or to the *Purpoſe*; that which He Willeth to Be: And every Object His *Volition ad Extra*, Is, or Shall be, Throu the Efficacy of His Power, ſet on work by t *Infinite Goodneſs of the Councel of his Will.* As f the Divine Nolition, this I ſay: By it we me

t the Negative of Volition, but an *Adverſe Act* the Will, which Eſſentially implying *Infinite dom* and *Power*, can never be *Fruſtrated*, but ayes *Effects* the *Oppoſite* to that, to which it is *verſe:* So that if any man's being Actually Bet- than he is, were the *Object* of Divine Nolition it ſt needs follow that God would be the Direct uſe of the *Oppoſite* thereof, *viz.* that the man is tually ſo Bad, as he is. What then is the Cauſe ? I ſay again, Onely the Perverſeneſs of *his n Will*: Sin only can be the Cauſe of Sin. What uſe than had the firſt Sin? why (as in effect I ve ſay'd already) none at all. *Mans own Perverſe- s of Will*, ſay you, *was not the Cauſe of his Firſt rverting, or Sin.* When we ſpeak of Perverſneſs Will with Reference to the Firſt Sin, we mean thing but the Firſt Sin under that Notion, not t this Perverſeneſs of Will is Really Diſtinct m the Firſt Act of the Will Perverted. I can- t tranſlate *OPTIMA* into any Engliſh, ſo ſuitable my Conceptions, as theſe words *FULL of Good- s.* I did not *retire into Silence* (as you ſpeak) at e Inſtance of the Heathens, but Told you this Cer- n Truth, That we Ought not to Deny our Aſ- t to ſuch Evident Propoſitions, as this, that 'Tis ſential to *Infinite Goodneſs* to Fill the Capacities all Creatures; ſo that properly, and in the ſtrict- ſenſe there is no *Evil*, but the *Averſion* of the ill of the Creature from the Will of the Infinitely ood, and Wiſe, and Powerful Creator: To this, ay, we ought not to Deny our Aſſent, becauſe we nnot give an account of ſome Particular *Wayes* of

Providence *i. e.* of the *Modes*, or ſeveral Kinds the Influence of *Infinite Goodneſs* upon ſome Pa of the Creation. *Modes* &c. we Attribute only *Extrinſeco* to the *Divine Providence*, they being o ly in the Creatures. The Reaſon, or Proof of t Conſequence, if God cannot be the Direct cauſe Stinting *&c.* is this, becauſe if He cannot be t Direct Cauſe of Stinting his Influence *&c.* It is His Part *Unſtinted*, that is to ſay, in an *Unlimi* Abundance. *But*, ſay you, *God may* Non Age *without any Stinting Cauſe: what reſtrain'd him fr making the World from Eternity?* To this I Anſw though God may *Non Agere* without a Cauſe ſuch a Senſe as you Inſtance in, yet there is wayes ſome Cauſe of his Not-Giving Grace to a man to Do what He Commands him; not that the can be any Impediment put upon God, but th He is *ab Extrinſeco* Denominated Not-Giving Gra for that the Creature does not Receive it from hi the Cauſe of which Non-Reception is only the Pe verſneſs of his own Will, which indeed is nothi elſe, but his Averſion from the *Divine Goodneſs.*

To your Objection againſt my Deſcription Gods Offering of Grace. *viz. Offering is leſs th making, and making is more than offering* &c. I A ſwer thus: Every Real Offer muſt needs imp the *Preſenting of the Object of Reception*: where there is an *Object of Reception*, there is a *Capac* or Power to Receive: There can be no Pow to Receive that which is Good, but only fro GOD: Therefore I do again moſt Confidently verr, that *Gods Offering of Grace is the making*

en Preſently Capable of Doing His Will, or (as we ay ſpeak) *of receiving His Commands, By the Aſſiance of His Holy Spirit.*

From my Deſcription of Gods Offering of Grace ere may be an Objection rais'd againſt what has een ſo Earneſtly inſiſted on, *viz.* that the Divine oodneſs fills all the Capacities of His Creatures *&c.* ut the Anſwer is Eaſie. *viz.* that the Preſent Caacity of Doing the Will of God is *Fill'd*, i. e. the Vill of God is Done According to that Capacity, here the Capacity is not Inſtanly *Nullifyed* by the Creatures *Sinning*, or *Averting* itſelf from the *Dine Goodneſs.* The Senſe whereof that I may more igorouſly Excite in the Mind of the Learned and ious Reader I ſhall here give him my Latine ranſlation (together with the *Original*) of an Exellent Prayer compos'd in Engliſh Verſe by the ncomparable Mrs. *K. P.* The Same Senſe in two anguages ſeems to me to *Condenſe* the Thoughts f the Reader, and to give the greater Strength to heir Influence upon His Affections.

ETernal Reaſon, Glorious Majeſty,
* Compar'd to whom what can be ſay'd to be?
Whoſe Attributes are Thee, who art alone,
Cauſe of all various things, and yet but One?
Whoſe Eſſence can no more be ſearcht by man,
Then Heav'n thy Throne, be graſped with a Span.
Yet if this great Creation was deſign'd,
To ſev'ral ends fitted for ev'ry kind;
Sure Man (the Worlds *Epitome*) muſt be
Form'd to the beſt, that is, to Study Thee.

And as our Dignity 'tis Duty too
Which is ſumm'd up in this, to Know, and Do.
Theſe comly Rowes of Creatures ſpell thy Name,
Whereby we grope to find from whence they Came
By thy own Chain of Cauſes brought to think
There muſt be one, then find the Higheſt Link.
Thus all Created Excellence we ſee
Is a Reſemblance faint, and dark of Thee.
Such Shadowes are produc'd by the Moon-Beams
Of Trees, or Houſes in the running Streams,
Yet by Impreſſions born with us we find
How good, great, juſt Thou art, how unconfin'd
Here we are ſwallow'd up, and gladly dwell,
Safely Adoring what we cannot Tell.
All we know is, Thou art Supreamly Good,
And doſt Delight to be ſo underſtood:
A ſpicy Mountain on the Univerſe
On which thy Richeſt Odours do diſperſe.
But as the Sea to fill a Veſſel heaves
More greedily than any Cask receives
Beſieging round to find ſome gap in it,
Which will a new Infuſion admit;
So doſt Thou covet how Thou mayſt diſpenſe
Upon the empty World thy Influence,
Lov'ſt to diſburſt thyſelf in Kindneſs: thus
The King of Kings Waits to be Gracious.
On this account, O Lord enlarge my Heart
To entertain what Thou would'ſt fain impart.
Nor let that Soul by ſev'ral Titles Thine,
And moſt Capacious form'd for things Divine,
(So nobly meant that when it moſt doth miſs
'Tis in miſtaken pantings after Bliſs)

egrade it ſelf, in ſordid things delight,
r by prophaner mixtures loſe its right.
, that with fixt, unbroken thoughts it may
dmire the Light which does Obſcure the Day.
nd ſince 'tis Angels Work it hath to do,
ay its Compoſure be like Angels too.
hen ſhall theſe clods of *Senſe*, and *Phantſy* break,
hat I may hear the God within me ſpeak?
hen with a ſilent, and retired Art
hall I with all this empty hurry part?
o the Still Voice Above my Soul advance
y Light, and Joy plac'd in his Countenance,
y whoſe diſpenſe my Soul to ſuch frame brought
ay tame each treach'rous, fix each wandring (Thought,
ith ſuch diſtinctions all things here behold,
nd ſo to ſeparate each droſs from Gold,
hat nothing my free Soul may Satisfie
ut t' imitate, enjoy, and Study Thee.

O Ratio Omnipotens, Majeſtas, Gloria Summa,
*Cui ſi * Confertur Quicquam Non Eſſe probatur,*
ui Quod ineſt, eſt Tu, Qui cunctis Rebus habere
Eſſe ſuum Varium das Unus Semper, & Idem;
ujus non magis Explorari Eſſentia poſſit
Humano Ingenio, quàm Summi Culmina Cœli
Comprendi Palmo. At fuerint ſi Cuncta per Orbem
n certos generis diverſi condita Fines,
pſum Hominem, Mundi Specimen, Quò Maxima Spiret
Naſci conſtat, id eſt, Quò ſe Tibi, MAXIME, Reddat.

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* In cujus Eſſentiæ comparatione Eſſe noſtrum non Eſſe eſt. *S. GREG. Nyſſ.* 16. *c.* 16.

Hoc

Hoc Noſtrum Officium eſt, hæc Noſtra eſt Gloria, Sci
Et Facere *uſque, Jubet quicquid Divina Voluntas.*
Condita *quæque Tuum, quaſi* Sculpta Vocabula *Nom*
Deſignant : Fontem hinc perveſtigamus eorum :
Scilicet oſtendit Cauſarum longa Catena
Eſſe Unam Summam, à Quâ Pendent Singula, Cauſa
Naturæ quicquid Præclaræ lumina ſpargit
Hoc levis IMMENSI perhibetur LUMINIS Umbr
Quales in Fluviis Tectorum, aut Arboris Umbras
Producit temui ſplendeſcens Cynthia Cornu.
Idêis *tamen Innatis BONITAS Manifeſta eſt*
Illa Tua, & nullis Te clauſum Finibus eſſe,
Hîc Alto Abſorptos nos LUX IMMENSA recondit
Tutò Admirantes Non Enarrabile Verum.
Novimus hoc ſolum de Te, BONITATE SUPREM
Gaudentem, Titulo Te Velle Agnoſcier Iſto.
Mons es Aromaticus *: Jucundos Suavis Odores*
Divite profluvio totum diffundis in Orbem.
Ut coit Unda aliquod Vas impletura receptum
In Mare, ſcrutando Rimas, quibus Influat uſque
Proſiliens, plus quàm poſſit Vas accipere urgens :
Ut, Pater Alme, Tuâ poſſit Bonitate repleri
Sic urges Vacuum Fœcundo Numine Mundum.
Ipſe *Benignus Amas Te Diſpenſare : Favorem*
Exhibet Indignis, condonat Crimina gratis
Rex Regum. *Amplifica DEUS O Ter Maxime noſtru*
Cor : Avidè Arripiat, quod Tu Largiris Amanter.
O, Anima hæc Titulis Tibi ſoli Debita multis
Magna, Tuique Capax (tam purum, nobile cui ſit
Ingenium, ut Sitiat Verum, quod Devia linquit)
Nc ſe Deliciis Pravis illapſa, Minorem
Quàm Quæ Facta fuit, Faciat, revoluta deorſum,

us adeo Antiquum potiundi Numine perdens.
utinam certis immotæ viribus Ipſa
Mentis *in Auguſtum ſit* Sacro Rapta Stupore
umen, quo victi vel lucida Tela Diei
n Tenebras abeunt. Quam fungi Munere Oportet
ngelico, Angelicam *tandem*, Pater *OPTIME, reddas*
lli Temperiem. Quando iſta Repagula, Senſus,
laudentes Animum, penitus Rumpentur, ut Intus
lloquio DEUS ipſe Suo me Perſonet? Arte
Quando Ego Tranquillâ, Curâ ſemota Metuque
Deſpiciam ſtolidi Bacchantia Gaudia *Mundi?*
Tu Rape ſurſum Animam: Lenem *ſuper Æthera* Vocem
Audiat: inq; Tuo ſemper Mea Gaudia Vultu
Ponantur. Noſtras Te Diſponente Medullas
Nè Superet Fallax, Agitet nec Mobile Cœnum;
Clariùs ut valeam rerum cognoſcere cauſas,
Atque Auro cautè Scoriam diſtinguere vilem,
Ut ruptis tandem Mens evolet Ignea Vinclis,
Et Tibi ſe jungens Æternâ Pace Quieſcat.

FINIS.

Page 7. of the Letters, line 12. for *Puniſhes* read *Purifies.*

Books Newly Printed this Year, 1678. for *William Crook*.

1. THe Wonders of the *Peak* in *Darby-ſhire*, commonly led, *the Devils Arſe of Peak*.
2. Reflections upon Antient and Modern Philoſophy, M and Natural; treating of the Philoſophers of all Count and Ages. 8o.
3. *Melpomene*, or the *Muſes Delight*; being New Poems Songs, written by ſeveral of the great Wits of the pre Age.
4. *Decameron Phyſologicum*, or ten Dialogues of Natural loſophy. By *Tho. Hobbs* of *Malmsbury*. 8o.
5. *Tunbridge Wells*, or a Dayes Court-ſhip; a Comedy A at the Dukes Theatre.
6. *The Man of New-Market*, a Comedy, Acted at the The Royal.
7. A Diſcourſe, Whether it be lawful to take Uſe for Mon Written by Sir *Rob. Filmer*, and publiſhed by Sir *R Twiſden*. 12o.
8. The *School of Righteouſneſs*: A Sermon Preached before King by Dr. *Sandcroft*, Arch-biſhop of *Canterbury*. 4o.
9. *Praxis Curiæ Admiralitatis Angliæ*.